



Zikr-ay-Qalbi Pas-Anfas

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Beginning:

- Everyone is aware of this fact that a human being is not just the name of a body, but is a fusion of both the soul and the body yet they are separate from each other. The body is concrete made of clay. The soul is profound actuality and is an example of the miracles of **Allah** (Subhana Hoo Wa Ta'ala).

According to sufi scholars, a human being is the assemblage of ten things. Five have affiliations with the realm of creation of this world, whereas the other five have affiliations with the Realm of Command. On the earth, the human body was created with four elements, which are fire, water, clay and air. With the coalition of these elements was created the 5th one that is ego (Nafs), the reality of which is matter but it is Lateef. A thing that you cannot see with your eyes and hold with your hands is called Lateef, for example, the scent of a flower. The soul is from the Realm of Command which is made up of the five Lataif. These will be mentioned later.

- Just as material nutrition is necessary for the health of a human body, similarly the remembrance of **Allah**(SWT) is a necessity of the soul. The food for the human body is material because it is made up of elements that are material, whereas the food for the soul is divine lights which are bestowed by the realm. Just as the sun is attributed as a source for the production of material food, spiritually, the same status is bestowed upon the Holy Prophet, Muhammad (Sall -Allah-o Wa' Sallam), who the Quran mentions as

“سراجا منيرا”, *Bright Lamp*(33:46).

- Even though material food is made up of dirt as the main element, but water, air and temperature mix together with dirt produce different kinds of things, which work as food and medicine for human body. One such system is spiritual too. The actual blessings/barakats are from Prophet Muhammad (SAW), whereas the other Exalted Prophets are source of providing the divine lights to the soul. These Great Prophets initially receive these divine lights from the Prophet Muhammad (SAW).
- Just as the vital organs of the human body are the heart, brain, lungs, liver and kidney, similarly the vital organs of the human soul are the Lataif (something invisible), which is the plural of Lateefah. Sufi scholars have attested to the truth about this fact in the human body according to the dictates of Quran and Hadith. Naqshbandia Owaisia order defines them as follows:

LATAIF

1. **Qalb (Subtle Heart):** This spiritual faculty is associated with the physical heart, the heart beat being something we all are aware of.
2. **Rooh:** This is to the right side of the heart in the same line.
3. **Siri:** This is on the left side, four fingers above the Qalb.
4. **Khafi:** This is to the right side of Siri, that is just 4 fingers above the Lateefah Rooh.
5. **Akhfa:** This is situated in the center of all the four Lataif.
6. **Nafs:** This is in the forehead, the place where we do Sajda during Salat (Prayer).

7. Sultan-ul-Azkaar: It covers the entire body so that Allah's Zikr emanates from every cell of body.

- There are five Great Prophets:- 1) Holy Prophet Muhammad (SAW), 2) Prophet Ibrahim (Allaih-Salam), 3) Prophet Musa (AS), 4) Prophet Nuh (AS) and 5) Prophet Isa (AS). Although Prophet Adam (AS) is the foregoer of humanity. These Great Personalities are related to the Lataif like this.
- Blessings and Divine lights are received through Prophet Adam (AS) into first Lateefah. The second Lateefah derives from Prophet Nuh (AS) and Prophet Ibrahim (AS). The Third Lateefah from Prophet Musa (AS), the fourth one from Prophet Isa (AS) and the fifth Lateefah from the Greatest Prophet Muhammad (SAW).
- The color, mood and modality of the divine lights that occur on the sixth and seventh Lateefah, cannot be governed on their continuity, like the flash of lightning. They are usually colorless and dreary.

Procedure for Zikr

- The name of the Zikr practiced by Naqshbandia Owaisia order is Zikr-ay-Qalbi and this method of Zikr is called Pas-AnFas (breathe in/ breathe out). The Islamic Scholars have quoted many Quranic verses out of which following is the one:-

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ
وَلَا تَكُن مِّنَ الْغَافِلِينَ

(and keep remembering your Lord in your heart pleading and fearing him and with such a voice which is less than

calling . Do not be neglectful during the mornings and the evenings).

- The bounties and blessings of Zikr-ay-Qalbi are more evident with Hadees narrated by **Hazrat Ayesha Siddiq(R.A.):** *عن رسول الله (صلى الله عليه وسلم) قال: "الذكر الذي لا تسمعه الحفظة يزيد على الذكر الذي تسمعه الحفظة سبعين ضعفا" (رواه البيهقي)*
She narrated that the Prophet Muhammad (SAW) has said "Zikr, that Kiraman-Katbeen do not listen is seventy times Superior than that Zikr, they listen to: that is Zikr-ay-Khafî."

During Zikr, a person guards his breathing in such a way that no breath is left free without the Zikr of **Allah**.

- This method of Zikr comprises of three powers:-

1) Power of Concentration

2) Breathing Power

3) Body Power

Now sit down facing the Qibla, attention drawn towards **Allah** (SWT) and recite the following glorifications (Tasbehaat).

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Concentrating towards **Allah**, eyes and mouth closed, call **Allah(الله)**, **Allah(الله)**, **Allah(الله)**, three times and then “Hoo” (هو) to initiate from Lateefah Qalb. Start Zikr in such a way that when breathing in, the attention is totally drawn towards the Lateefah Qalb with the word **Allah(الله)** going into the depth of the heart. This

means that the name of **Allah**(SWT) passes the heart towards the lateefah Qalb. The same breath strikes back with “Hoo” (هو) on the heart during exhaling. After striking on Lateefah Qalb till a reasonable time, the same procedure is repeated with the other lataifs, i.e. Rooh, , Siri, Khafi, Akhfa, Nafs and Sultan-ul-Azkar and then return towards the Qalb again. **Throughout Zikr, breathing should be fast and potent.**

- After the Pas-Anfas (breathe in/breathe out) of all the seven Lataif, when you concentrate back on the Qalb, stop breathing deliberately for a while. Stop thinking about the body altogether and let the breathing go on as usual. Guard every breath in such a manner that the process of Zikr continues on the heart.
- Remember that this method does not continue on its own. It needs a **spiritual Shaykh** because all these attributes are distributed through reflection and manifestation. This is just like a person who was given the Exaltation of Sahabi (companion) by serving the Prophet (SAW), being companion to the Sahabah were called *Ta'abi* and serving them became *Taba Ta'abi*.

The Great Shaykhs have achieved this rare treasure from these Personalities who have passed on from generation to generation and from chest to chest. Till the Day of Judgment, the Mumineen (مؤمنين) will continue benefiting.

- Remember that all the Muslims can achieve this wealth. Man or woman, scholar or non-scholar, rich or poor. One just needs faith, sincerity, **and an accomplished Shaykh**. Even with an Accomplished Shaykh, if there is a **doubt or ambiguity** in one's heart then this wealth is lost.

Need and Usefulness

- It can only be said that the need and usefulness of Zikr-Ullah is such that without it, reformation of human personality is impossible. Keep in mind that the blessings of the Prophet (Tazkia, تزكیه) are transferred from one chest to the other, this is why purification is the actual and constant need of humanity specially Muslims without which no person can move from sin to good. **If the feelings are not genuine and it is just a mere claim, then practical life will face more negative rather than positive effects.**

Meditations

Triple Meditations

- **Muraqba Ahadiyat:** To achieve the divine lights from God, full concentration in the heart with the vision of Allah(SWT) is called meditation. In these meditations, the first is called “Muraqba Ahadiyat”. During this meditation the oral recitation is

وَدَّه لَا شَرِيكَ لَكَ يَا اللَّهُ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

The sturdiness of this meditation has its effects on the life of the meditator in such a way that he develops a hatred for all kinds of Shirk but the oneness of Allah(SWT) becomes engraved in the heart.

- **Muraqba Ma'iyat (Companionship):** During this meditation, the awareness of the companionship of Allah(SWT) becomes firm in a meditator. The recitation for it is, اللَّهُ مَعِيَ ، اللَّهُ حَاضِرِي ، اللَّهُ نَاضِرِي ، اللَّهُ مَعَكُمْ أَيُّنَمَا كُنْتُمْ،

Then recite, لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا, because of this recitation,

a meditator feels the presence of **Allah**(SWT) everywhere in practical life and he feels shameful to sin because of this feeling.

- **Muraqba Aqrab'iyat (Extreme nearness):** The recitation for this muraqba is, **وَنَذُنْ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ**

With the continuity of this meditation the meditator gets colored in the nearness of **Allah**(SWT) which the Quran quotes as “**Sibghat Allah**”(صبغت الله)

- These three Muraqbaat are followed by Muraqba visit of Kaaba, Muraqba Roza-ay-Athar and Muraqba Masjid-ay-Nabwi (SAW) in order. After Spiritual Baiyat, the following meditations can also be gone through.

Triple Circles

- **Circle of Love (first):** During this meditation the meditator recites the following recitation, **يُحِبُّهُمْ وَيُحِبُّونَهُ**. The meditator spiritually stands on the point of Aqrabiyat and imagines a circle of light around the forehead of his spirit. The result of this meditation is such on the meditator that he develops the love of **Allah**(SWT).
- **Circle of Love (Second):** The recitation for this is also **يُحِبُّهُمْ وَيُحِبُّونَهُ** and the meditator during this meditation imagines a second circle around the first one which is bigger than the first one and which magnifies the love for **Allah**(SWT) even more.
- **Circle of Love (Third):** The recitation for this is also **يُحِبُّهُمْ وَيُحِبُّونَهُ**. This is a third bigger and brightest circle around the first and second one. Due to the bounties of

these three circles a Muslim's passion for the love of **Allah** (SWT) becomes stronger.

After the circles of love the meditation of **Ism-ay-Zahir-wal-Batin** is performed. The recitation for the meditation is,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

During this recitation the divine lights of the three circles of love engulf the spirit of the meditator and brighten up the whole inner soul.

- **Muraqba Sair-ay-Kaaba:**

This meditation starts with the Talbeeh:-

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ دَوَائِلُ النِّعَمَةِ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Then recite this verse, وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ and the meditator's spirit starts the circulation of the Kaaba for seven times, the tongue keeps praying and pauses at the Multazim after circulations for a while until the meditation is over.

Muraqba Roza-ay-Athar (SAW):

The meditator spiritually stands with complete respect and hole-heartedness in front of the Roza-e-Athar, looking down and recites this Darood Shareef constantly:-

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ

Muraqba Masjid Nabawi(SAW):

During this meditation the meditator stands with extreme respect and Hole-heartedness, feeling his

presence in front of the pulpit of the prophet (SAW) in Masjid-ay-Nabawi and recites the above mentioned Darood Shareef.

Rohani Bait (Oath of Allegiance):

When all of these meditations are complete and the practical life of the meditator is set in the mold of the Sunnahs of the Prophet (SAW), then he is granted the honor of making spiritual Bait on the Holy hands of the Prophet (SAW) **through his Shaykh**. This is one of the highest attributes of the order which should be every Muslim's purpose of life.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

- **Zikr-ay- Kaseer:**

The Zikr of **Allah**(SWT) is the medicine for sick hearts and food for healthy hearts. **Allah**(SWT) says,

“يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا”, “*Oh believers! Remember Allah frequently*” (Al Ahzab 41). If we limit it to our tongues only, we cannot do the Zikr of **Allah**(SWT) during sleep, everyday worldly matters, or when we are impure. Yet, if we teach ourselves the right procedure to do Zikr-ay-Qalbi through pas-anfas, then in every manner name of **Allah**(SWT) becomes a continuous recitation in our heart. The perpetuation of this feeling is according to the orders of the Quran “ذِكْرًا كَثِيرًا” - a practical interpretation.

Note: Women can do Zikr-Ullah even during specific days.

Schema of Naqshbandia Owaisia Order

1. Ellahi-Ba-Hurmat Hazrat Muhammad (Sall -Allah-o Wa‘ Sallam)
2. Ellahi-Ba-Hurmat Hazrat Abu Bakr Siddiq (Radhi Allah-o ‘Unho)
3. Ellahi-Ba-Hurmat Hazrat Imam Hassan Basri (Rahmatullah Alaih)
4. Ellahi-Ba-Hurmat Hazrat Dawood Tai (Rahmatullah Alaih)
5. Ellahi-Ba-Hurmat Hazrat Junaid Baghdadi (Rahmatullah Alaih)
6. Ellahi-Ba-Hurmat Hazrat Khawaja Obaidullah Ahrar
(Rahmatullah Alaih)
7. Ellahi-Ba-Hurmat Hazrat Maulana Abdur Rahman Jami
(Rahmatullah Alaih)
8. Ellahi-Ba-Hurmat Hazrat Abu Ayub Muhammad Saleh
(Rahmatullah Alaih)
9. Ellahi-Ba-Hurmat Sultan ul-Arifeen Hazrat Khawaja Allah
Din Madni (Rahmatullah Alaih‘)
10. Ellahi-Ba-Hurmat Hazrat Maulana Abdul Rahim (Rahmatullah
Alaih)
11. Ellahi-Ba-Hurmat Qulzam-e-Fayozat Hazrat Ul-alaam
Maulana Allah Yar Khan (Rahmatullah Alaih)
12. Ellahi-Ba-Hurmat Hazrat Syed Maqbool Ahmed Shah Damat
Barkaatumum wa mun Bakhair-a-Gardan.

Note

If you are faced with any trouble, calamity, or difficulty, then before dawn, after normal routine of Zikr-Ullah, read Schema of Naqshbandia Owaisia Order, and pray with all your heart to **Allah**(SWT). Insha-**Allah** your desires will come true and with the grace of **Allah**(SWT) you will be granted an end with Emaan.

Daily Azkaar of Naqshbandia Owaisia Order

Interpretation as Hazrat ul Alaam Moulana Allah Yar Khan (R.A)

1. Daily Five time Prayers Ba Jammāt in Masjid.
2. Zikr e Qalbi after Tahajjud and Awwabeen prayers.
3. Daily Recitation of Quran as much as possible.
4. Daily Minimum 100 times Repetition of,
” استغفر الله الذى لا اله الا هو الحى القيوم واتوب اليه “
5. Daily 500 times Repetition of,
” وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ “
6. Daily 33 times ” سبحان الله “, 33 times ” الحمد لله “, 34 times ” الله أكبر “ and 1 time آيت الكرسي and 3 times Darood ay Ibraheeme.
7. Daily 1000 times Repetition of first Qalima,
” لا اله الا الله محمد رسول الله “
8. Daily Minimum 300 times Repetition of Darood Shareef
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ

Zikr Ullah in Quran

الَّذِينَ ءَامَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
(٢٨:١٣)

They are those who believe and whose hearts find rest in the remembrance of Allah. Lo! in the remembrance of Allah hearts do find rest. (13:28)

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُمْ وَلَا تَهْوَ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ
أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (٢٨:١٨)

And endure thy self in the company of those who call upon their Lord in the morning and evening seeking His and let not thine eyes countenance rove from them seeking the adornment of the life of this world, and obey thou not him whose heart We have made to neglect Our remembrance, and who followeth his lust, and whose affair is exceeding the bound. (18:28)

Zikr Ullah in Ahadees

1. Abdullah Bin Abbas (RA) narrated that Rasool Allah (SAW) said, “The Shaitan sticks to the heart of the child of Adam. When he does Zikr of Allah, he (the Shaitan) runs away from him. And when the child of Adam becomes careless from the Zikr of Allah, the Shaitan begins to put was-wasah (evil suggestions) into his heart. (Bukhari)
2. Muaaz bin Jabal (RA) narrated that Rasool Allah (SAW) said, “The people of Jannat will only regret that moment which had been empty of Zikr of Allah.” (Beheqi)

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